

The American Friend

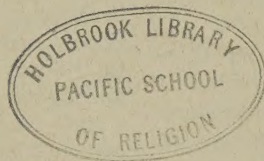
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in the Business of Living

Provided by the Board on Christian Education

For April 27—National Glory and Decay

I Kings 3:5-9; 5:13-16; 11:4-9

UPON WHAT DOES GREATNESS DEPEND?

Previous to the death of David, his oldest son, Adonijah, took advantage of his father's weakened condition and usurped the throne of Israel. Although he was the heir apparent, David had promised the throne to Solomon, the son of Bathsheba. David had made extensive preparation for construction of the new temple so it was very natural that he should give Solomon minute instructions as to the final consummation of the building.

Following the death of David, Solomon quickly took over the reigns of the kingdom. To make himself secure, he had his half-brother, Adonijah, put to death, as well as Joab who had gone over from David's army to join that of Adonijah. The method used by Solomon in dealing with his potential enemies seems very reprehensible to us today, but it was the common practice among kings of that day.

In contrast to the many wars waged by his father, David, Solomon's reign can be described as a reign of peace and the consolidation of the gains of the past forty years. The glories of Solomon's reign beggars description. Almost all the nations round about had been brought into the orbit of the Kingdom of Israel. Heavy revenues had been levied upon the conquered nations, filling the coffers of Solomon with gold, silver, and precious stones. The apparent prosperity of Israel was so great that visiting rulers from foreign countries, such as the Queen of Sheba, reported that "the half had not been told."

An excellent description of Solomon's aspirations, hopes, frustration and disillusion can be found in Ecclesiastes, generally attributed to Solomon as author. First he says, "I gave my heart to seek and search out by wisdom concerning all things that are under heaven," but he concludes by saying: "For in much wisdom is much grief and he that increaseth knowledge increaseth sorrow."

When he turned to acquiring and developing material possessions he said, "I built me houses, I planted me vineyards, I made me gardens and orchards and I planted trees in them of all kinds

of fruits: I made pools of water to water them with the wood that bringeth forth trees." Then he continued to describe his acquisition of servants and maidens, cattle great and small, men singers and maiden singers and vast treasures from conquered kings. Summing it all up he said, "So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired, I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour."

What more could Israel and their king ask for? The casual observer must have said, "This is it, Utopia has come at last. God has lifted his people up above all their enemies round about." Religion? Never before had any people made so great a show of religion, the temple in all its grandeur was a constant reminder of the veneration they had for Jehovah.

But all was not well with Israel. Despite Solomon's great show of piety at the dedication of the temple, he had permitted his many foreign wives to set up their heathen worship also. These religions became popular because in reality they deified the real gods that were being worshiped by Israel: namely: power, pleasure, and possessions. The materialist will forever see in this golden age of Hebrew history the emblem of his good world to come. But in the light of the best ideals, the facts remain that Israel's glory was founded on exploitation and despotism, both contrary to the principles of universal freedom and democracy.

The real threat to democracy in America is the drift toward economic imperialism. If the policies of a nation could only be determined in the light of true history, we would move rapidly toward "one world" in very truth.

Questions:

1. What are the evidences that nationalism may be contrary to the Kingdom of God?
2. Is it inevitable that a nation must come to defeat in the end?
3. Are our many churches and large church membership a true criterion of our piety and Jehovah worship?

P. M. T.

For May 4—Source of National
Conflict

I Kings 11:26; 14:31

THE FRUITS OF FAIR PRACTICE

The boast of heraldry, the pomp
of power
And all that beauty, all that
wealth ere gave,
Await alike the inevitable hour
The paths of glory lead but to
the grave.

These words of Thomas Gray would have been an appropriate epitaph for Solomon. The death of Solomon was the signal for the vultures to pounce upon the prey. The excessive burden of taxation and the forced labor necessary to maintain such grandeur for the privileged class had sown the seeds of rebellion.

Rehoboam, the son of Solomon, became king. His rule was accepted in Judah but in Israel his acceptance was contingent upon his attitude on taxation. Unfortunately the king listened to the advice of his young counselors and adopted a "get tough" policy.

This was the signal for Jeroboam to return from his exile in Egypt and become king of the ten tribes to the north, hereafter to be known as the Kingdom of Israel, with its capital at Samaria. After an existence of seventy-three years, the united state of the Hebrews was broken up, never to be reunited. Contentions and rivalries led to strife and wars, leaving in their wake two weakened powers, never able again to regain their former power and prestige.

Usually strife in nations and between nations, centers around one or more of three interests—political, economic, or religious. The issues are not always clean-cut and many times there is considerable overlapping. Since food and shelter are the primal essentials, most of our conflicts originate in the field of economics. Governments many times become the instruments in the hands of the few to legalize their exploitation of the many. The prophets in all ages have championed the cause of the downtrodden and challenged the rich in their unholy greed for gain.

It is a very interesting observation that at the time a man's religion becomes vital, it immediately begins to condition his attitude toward property. William Penn had a lively concern for the welfare of the American Indian. John Woolman set a limit upon the amount of his acquisitions. He always sought to compensate the slaves when he was entertained in the home of a slave owner.

The exploitation of labor, for years, by free enterprise is responsible for our labor-management conflict today. As is

(Continued on page 157)

THE AMERICAN FRIEND

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EDITORIALS

America Vetoes the United Nations

THE American power drive has begun. "Beach heads" are about to be established on the shores of the Mediterranean. The war has changed from the death grapple of men to the battle of dollars—and such dollars lead to war and yet another death struggle. The Colossus of the West takes over. Where next? How far? Those are questions with an ominous answer. Important also is the question, "Why?" What is the fundamental motivation that powers the American financial machine.

Of course we must recognize the changing frontiers of national and international interests. No longer are the affairs of other nations an American concern merely because they are geographically near. What happens in a remote corner of the earth may have more importance than a disturbance in Cuba. But what happens in America as well is the business of other nations whose destinies are affected by American policies. The time is here for the cessation of unilateral action and an increasing attempt at united action through the United Nations, difficult as it may be.

This American power drive is also being fed by the fumes of petroleum in the near East. Smelling these oil wells, we are following our noses into Arabian tents. To others we shall look like the proverbial camel. If other nations followed the same policy in the Caribbean, names other than "camel" would be used in denouncing them.

We could see this blustering foreign policy better if Russia should now by-pass the United Nations in giving aid to a communist government in Cuba with the *announced purpose* of blocking western capitalism.

Certainly communism is not the answer to human rights and needs. Nor is there a sound defense for Russian obstinacy in the United Nations and her undue insistence on the right of the veto, but if the hasty action of President Truman is followed out, America will also be using her veto. It will not be a veto on the Greek future, but on the United Nations itself. In fact, America is about to launch a torpedo into

the mid-ribs of the only organization that holds any promise of world cooperation. It is time to put our strength into cooperation rather than into disintegration.

We should give relief in food and clothing to Greece but the administration at Washington is not so enamored of the rights of free peoples, two thousand miles away, or in any system of government, that they rush to a defense with dollars and munitions. Greece and Turkey are geographically strategic. They figure in the economic advantage of nations. Not only are they on the petroleum pipe lines, but they also lie at the gateway of Suez.

This policy may be in part the result of placing a military mind at the top of our foreign relations. General Marshall is among the most understanding persons of our military men, but a lifetime of training in the pyramidal thinking of army organization and functioning is not the preparation needed for a high diplomatic post. Armies are expected to receive orders and smash through to an objective. Foreign relations are on a delicate balance often, requiring a resilience of mind which authoritarian training can hardly create, either in Russia or America.

Either we shall find our answers through the United Nations or face the breakdown of cooperation. That can only mean war, and who can say what war means in this atomic age!

After Thirty Years

ON April 30, 1917, the American Friends Service Committee was organized. Its first impulse was to provide service opportunities and assistance to the conscientious objectors of Quaker Meetings during the first World War. It rapidly grew into a positive and aggressive service. Today its representatives are numbered in the hundreds who are at work in many areas of the earth. Its annual budget is near \$10,000,000.

It is obviously not the size of the Service Committee nor its budget which has primary importance. They are relatively small as human institutions go and they are almost infinitesimal when measured against the needs of the world. The Service Commit-

tee channels relief to hungry and destitute people, but it is not fundamentally a relief organization. It serves in many tension areas of the earth, but it is not a "service" organization in the usual sense of the word. It seeks to lift conflict situations to the problem level, to understand them as such and to contribute a new spirit as the basic healing balm in human ills.

It is not size, but spiritual significance which gives the Service Committee its important place as a constructive force in our disturbed world. Meetings for worship will be held in many places on April 30 in observance of the thirtieth anniversary. These should be occasions which draw Friends to sources of life and power in God from whom all our service must flow. Fundamentally our problem is not more food, but new men with a new spirit. When we seek first the kingdom of God these things (food and clothing)

shall be added, permanently, for the problems shall have been solved at their source.

"Thy Kingdom Come"

IN our universe there is a fundamental urge toward order. We can see it in the affinity of atoms in the test tubes of our laboratories, in the exquisite beauty and symmetry of a snowflake, in a mother's interest in home making and in the concern for the United Nations. We might well pray, "Thy order come." The chaotic cities of Europe will be reordered because men live and share in a creative universe. In present-day language the prayer might be, "Thy Community Come." The spirit of God is creative, overcoming the ugly chaos of sin. We are asking for a place in His creative work when we pray, "Thy Kingdom Come."

E. T. E.

To Seekers Everywhere

A Quaker Message For Our Times

By Leonard S. Kenworthy

WE live today in a war-weary world, with material and moral destruction and disintegration all about us. Millions of men and women are discouraged, apathetic—without hope for the future. Others are cynical, disillusioned, bitter.

Society today is staring blankly into the rim of an abyss the horrors of which were previewed in the concentration camps of Belsen and Dachau; in the mass murder of bombed cities in many parts of the world; and in the fiendish horrors of Hiroshima. And what is even more grim, society seems paralyzed, helpless to move away from that rim on which it precariously sways. Should the worst take place, society will dive into that awful chasm from which it has just struggled to emerge. This time its plunge is likely to be headlong; it is doubtful if it has strength enough to grasp the tiny protrusions along the edge of this yawning chasm and pull itself back again even to the rim.

The alternative is for society to move slowly but surely away from that rim, until it has again escaped what seems to be the magnetic attraction which keeps pulling it again and again towards its own grave. In the decision as to the alternative which society chooses, each person has a part, for you and I are in that swaying mass and our actions help to determine, even if slightly, the direction in which society moves. To those who are seeking to find ways in which to help mankind move away from im-

minent disaster, this "Message for Today's World" is addressed.

Friends do not feel that they have found the whole truth, nor do they feel that they have a monopoly on the truth they have discovered. But they do sincerely believe that they have found a philosophy and a way of life, a spirit of individualism and togetherness, a fellowship of seekers, which carries a particular message for our times, and they invite others in quest of the realities of life to hear this message and ponder over it.

They believe this message is a universal one—for all times and all peoples, but that it is peculiarly pertinent today. If men and women can discover and live out these basic concepts, society will move slowly away from the rim of the abyss, and on towards a world community based on Christian principles. If men and women do not discover and begin to embody these concepts in their own lives and in the lives of the groups of which they are a part, then a period of unparalleled chaos and disaster lies ahead for the entire world.

These concepts do not constitute a creed; one need not subscribe to all of them to become a Quaker, but they are beliefs which mark Friends as a group. Some of them set Quakers apart from other religious fellowships. Some they share in common with other religious groups in various parts of the world.

Therefore, to men and women everywhere, Friends would say simply but convincingly:

I

There is hope for the future of humanity if men and women recover their contact with the Divine. Wars are not inevitable, poverty is not necessary, mankind is not predestined to extinction. The evils of our times and of the periods ahead can be eradicated or minimized, and mankind can move on towards a more abundant life for all if men and women discover in themselves and in each other the spirit of God which dwells in each human being. The discovery of that spirit in ourselves and others is the prime requisite to world recovery.

Economic, political and social rehabilitation and recuperation are necessary, urgent, imperative, but spiritual recovery is even more important. Without it, man's selfishness will be projected onto nations and the world, thus leading to continual economic, social and political strife, and to wars, either open or camouflaged.

Individuals cannot achieve such a transformation either of themselves or of society by even the most intelligent and far-sighted planning and organization. Only as they find and remain in contact with the Divine within and without, can changes of a permanent character, beneficial to the world, be achieved in individuals, in nations, and in human society as a whole.

Friends therefore urge men and women everywhere to seek anew, or to seek seriously for the first time, that of God in themselves and in others, and

to cultivate that of God in everyone. For they are certain that there is something of God in *every* individual even though it may not be evident upon first contact. Only by such seeking and by such spiritual cultivation can the changes be wrought by God through man which will dispel the shadow of fear of the future under which mankind now lives.

II

Friends maintain that individual and group worship are central to any plan of world recovery, and progress towards a more abundant life for all. The forces within individuals and within nations are contradictory forces, some of them for good, some of them for evil. Of the two, the power for evil seems to have the greater attraction. When left to his own devices, the tendency of man is to become a beast. Only when he dreams a great dream, only when he sees a great vision of the possibilities for himself and others, and only when he discovers the sources of spiritual power with which those dreams and visions can be translated into actuality, does he become a man—a human being—a reflection of God.

Continued contact with these spiritual forces through what man calls "worship" transforms men and women, young people, and children into sons and daughters of God, comrades of the Most High and makes "miracles" possible.

Friends, therefore, call upon people everywhere to re-examine their need for individual and corporate worship, to discover if the methods and means of communion with the Divine which they are using are the best for them, and if so, to renew their efforts to use these methods even more effectively.

If these methods are not bringing a heightened sense of purpose, a finer type of living, Friends urge people everywhere to seek other or new ways to worship, convinced that those who seek will find. Friends do not feel that their way of worship is the only way, but they invite others to feel free to share with them in their periods of worship as they seek to find God in the silence or the spoken word of their meetings for worship. They are convinced that God speaks to men and women, young people and children today as he has spoken in all times and in all places, and that intermediaries are not necessary since God speaks directly to those who seek him. They reiterate their firm belief in the power of individual and group worship and the necessity for its full use if the world is to move ahead in our time.

(To be continued)

The Parallel of Hiroshima

By John H. Ferguson

DURING the past week I have read two nearly equally disturbing books. One is the old favorite, but now seldom read, *Pilgrim's Progress*, by John Bunyan; the other is John Hershey's *Hiroshima*. While both are widely different, they are permeated by the same imperative.

Recall the simple, but touching, story of *Pilgrim's Progress*. There a humble, poor man named Christian, by much reading of his Bible, has a heavy burden laid upon his heart and mind. The burden is the haunting fear of eternal judgment and damnation. Christian becomes so obsessed with his fears that his family and friends think him crazy. One day when walking in the fields reading his Bible, and greatly disturbed in mind, he burst out crying, "What shall I do to be saved?" After thus exclaiming, the story says that "... he looked this way and that way, as if he would run; yet he stood still, because ... he could not tell which way to go." Thereupon, the story continues, a man named Evangelist approaches him and says, "Wherefore dost thou cry?" Christian explains his torment, which provokes Evangelist to ask, "If this be thy condition, why standest thou still?"

A PARALLEL

John Hershey's story tells what happened at Hiroshima. On a clear, calm morning before the city was full awake, an American plane dropped a single atomic bomb upon one of Japan's largest cities. Buildings crumbled as if built of paper. Thousands were killed instantly, thousands more were buried alive in fallen buildings, others died soon afterwards from shock, bruises, burns and ray-poisoning, while others lingered on in living death. Think of it: a city destroyed, tens of thousands of men, women, and children sickened, maimed, and killed—all in an instant by a "Christian" nation. Many of us felt about it as Tolstoy did after witnessing the execution of a man: "No theory," said he, "of reasonableness can justify this deed and though everybody from creation of the world has held it to be necessary, *I know it to be unnecessary and bad.*"

Frightened and terror stricken by what we have done, like Bunyan's Pilgrim, we cry out: "What can we do to be saved from a fate like that of the people of Hiroshima?" Again like Christian, we start off in many directions but fall back in the same comfortable ruts. Along comes Evangelist to ask: "If this be thy condition, why standest thou still?"

Here we are then: conscience-stricken Christians crying out for salvation from destruction by instruments of death of our own making, but standing still, doing little toward making progress. Some of us, like Pilgrim, flounder in the Slough of Despond. Others, like Mr. Obstinate in Bunyan's story, insist on following the same old ideas and methods. These tell us our salvation rests in national sovereignty, mightier rockets, bombs, planes, battleships, universal military training, and the rest. Others are like Mr. Pliable in Bunyan's story. These venture forth a short way on a new program but hastily retreat when the going gets rough. Others are like Mr. Worldly Wiseman in Bunyan's story. These are more concerned with doing what is conventionally moral and respectable than in joining Pilgrim in his search toward progress. Still others are like Bunyan's Mr. Legality. These are certain that salvation lies in "just" retribution, international law and organization.

HE IS THE LIGHT

Bunyan's story continues: Evangelist tells Christian, the burdened pilgrim, what he should do to attain eternal life. He tells him first that he should "flee from the wrath to come." Seeing Christian is a little perplexed over the meaning of this, Evangelist explains further: "Do you see yonder shining Light?" Christian replies, "I think I do." Then Evangelist says, "Keep that Light in your eye and go up directly thereto ..."

That is also good advice for us: "Keep that Light in your eye and go up directly thereto." The Light is the person and message of Jesus. He is the pattern against which our goals must be fashioned and our motives and methods measured. Without Him we shall fail to find salvation either for ourselves or for our world. Had professing Christians kept their eyes on Him, there would have been no world war; there would now be no "dark age" in Europe and the Far East; no Hiroshima; no torturing fear lest we and our children be consumed by awful engines of death.

Admonitions like these have been heard before. Still, here we are, faced with the threatened eclipse of modern civilization! *If this be thy condition, why standest thou still?* While we cannot profess to know the mind and plan of God for this world, we can refuse to believe that he would have us concentrate merely upon salvation of individual souls or resign ourselves to the inevitable. No, the heart and mind of

man, made as it is in the image of God, was fashioned for nobler ends. To us is entrusted the building of the Kingdom of God on earth as well as in the hearts of men.

I am persuaded that our need is not for more Christians, but for better ones. After all, it took only one Jesus to stir the world; only one St. Paul to shake Rome to its foundations. There are many more Christians than ever there were communists or Nazis and yet the latter have and are changing the face of the world. The tragedy of the Christian church is that it has become stagnant, that it has become split by theo-

logical differences, that its leaders and institutions have identified themselves with prevailing mores and injustices, that it has only a feeble social vision.

As I see it, our greatest need is for willingness on the part of more professing Christians to accept literally and with earnest conviction the teaching, spirit, and methods of Jesus and to insist upon their validity and application to their personal lives in all group relationships. This would lead us to cut through the form of religion to its substance. It would cause us to be done with "Moral Man in Immoral Society," the worship of status quo, in-

tolerance, and the persecution of saints and prophets. From it would emerge a social vision so unmistakably ideal that we would no longer stand cowering before "alien" creeds.

Our bombs over Hiroshima will continue to lay heavily upon our consciences until the fear and hate that now rules the world is displaced by love and understanding. If this is our condition, why stand we idle? We must push on. Like Pilgrim of old, we shall encounter countless obstacles, but, like him, we shall attain our goal if we keep "that Light in our eye and go directly thereto."

Tales and Trails of Ireland

To Journey's End

This is the concluding story of travel during which the editor visited ten countries of Europe through September, October and November, 1946.

THERE is a warm, evangelical spirit in the Meetings of Northern Ireland. They hold meetings for worship on the basis of silence, but they also conduct preaching services with an evangelical urgency in them. The Meetings at Portadown and Belfast gave evidence of the liveliness which characterizes evangelical groups.

THROUGH ULSTER

As we left Portadown, Thomas McDonagh took me by the boyhood home of Ernest Lamb, our California Friend. I walked the grounds and then posed "vicariously" for a snapshot before the threshold over which certain vigorous young feet scampered years ago.

The journey to Lisburn and the Friends School which carries its name was broken by a noon lunch and afternoon conversation circle in the home of Frank and Winifred Green Squires. In family style, a dozen Friends circled the dining table for a pleasant mixture of food and chatter. Later the widened circle around the fireplace brought in our world of common interest, with emphasis on distraught Europe and on America. It was always difficult for Friends to realize the newness of America. They could hardly believe that I remembered migrating to Kansas as a small boy with my parents, in a covered wagon. "Is America that new and so recently occupied?"

John and Norah Douglas, directors of the Friends School at Lisburn, gave me hospitality at the school, entree to the community through an evening conversation circle, and a pleasant evening

with Friends in the Belfast Meeting. Speaking on "America" to a class in the school, we were mutually amused at our "strange" accents, but delighted in the fellowship of discussion. This is indeed a center of life and an important function for Quaker influence in Northern Ireland. The two hundred and eighty students are chiefly non-Friends.

One can never tell when a new and interesting story will come out in conversation. Here is one uncovered at the Lisburn School. The wife of Eamon De Valera, prime minister of Eire, was in prison during 1916 for her part in promoting the Irish Free State movement. In the same prison with her was Edith Ellis, twin sister of Marion Parmoor. The latter is the stepmother of Sir Stafford Cripps who now directs Britains' Chamber of Commerce.

Prisons cast no shadows over personalities in Britain apparently. Not only have they held "distinguished" prisoners but they have often given certain prisoners distinction. New days and movements have often been born in prison.

BACK TRACK TO EIRE

On the train back to Dublin I sat in the dining car with an English business man who was eating his first egg in three months—a back flash on English rations. Noting our American "run away" in strikes and rising costs, he observed that perhaps America is in for a "stickier" time, in the long run than is England.

Apparently Americans can be recognized on sight, by the width of a hat brim, the cut of a coat, the type of spectacles, or the style of haircut. At any rate I was "spotted" again, this time by an Irish business man. He had invented a device for the heels of ladies' shoes which would keep them from

splattering precious nylons on rainy streets. Could I help him get them manufactured in America! There was only one answer. Orrie Miller, Mennonite shoe manufacturer and personal friend, could give him the answer. A traveler abroad must become all things to all men! "How about conscription in Northern Ireland during the war?", I bartered. "None whatsoever," he replied. "Why?" "With a large Catholic population, the hold of Britain on Ulster is too tenuous," he concluded.

LESSON FROM A LAD

Back in Dublin with the Wighams there was a sense of being home again. There was also time for a further look into Friendly service. On a rainy evening (the sun has been known to shine on Ireland!), we went to the Cafe of Victor Bewley, prominent Irish Friend, where two hundred undernourished children from poor homes of Dublin were being given their weekly warm, balanced meal. This project is carried by popular subscription, with Friends prominent in it.

As mothers and their children filed in, I espied a wee lad with a basket on his arm. As he passed near me I could see his unusually bright face and captivating smile. "Tell me about him," I said to the almoner who had them in charge. "He is a member of a family of twenty children," she replied. "The basket on his arm is for food which he will take home to his brother. The brother's arms are paralyzed, drawn in a twisted fashion against his shoulders. He can never use them, but he has developed a great dexterity with his feet. Placing a pencil in his toes he can write letters and figure his arithmetic. He can even paint pictures in water color. We stopped in the dim lamp-light of a

street to see a display of his paintings in a shop window.

This laddie of Erin symbolizes those many people whom I met across Europe. Standing in the midst of ruins and hunger that might well paralyze their powers of action, they are none-the-less creating, with such talents as they have. One chokes with admiration of them. The words of Churchill might well be paraphrased and expanded during a time when great movements are so weak and when individual courage and ingenuity is so important—"Never, has the world owed so much to so many who have so little!" Thanks, little artist, for the lesson you are teaching to those of us who have so much, yet do so little.

IN SOUTHERN EIRE

On the way to Dublin and again from Dublin to Waterford, the beet fields lay on every side under the blighting weather and the sugar strike which kept the beets from going to market. It was a strike that Ireland could ill afford. Yet, strikes in America are often as costly in terms of Irish and European comfort as are strikes at home.

Charles Jacob, son of Edwin Jacob, whom Friends attending the 1927 sessions of the Five Years Meeting will remember, met me at Waterford. He is one of the several able and concerned Friends of the area. In his auto we trailed the seaside roads and followed the gray Irish walls that bound the highways. Autumn charm covered them with the deep colors of trailing vines. Revising and reversing Robert Frost, I should have to write:

"Something there is in me
That loves an Irish wall."

At the home of the Jacobs for tea with a circle of Friends and then to Meeting for an evening of discussion on Europe and America, a day was interestingly fulfilled. As we went home from Meeting we saw a boy with bare feet (it was a cold, early December night), selling papers on the street.

Waterford is the home of Newtown Friends School which gives the Friends of Southern Ireland their chief interest and service. Friends of America should well consider their appeal for a William Penn Science Hall. Penn is claimed by Ireland, England and America. He belongs to all of them. It was when William Penn was a lad in Ireland that Thomas Loe came for a meeting of worship and ministry in the Penn home. It was then that young William saw tears in the eyes of his father, Admiral Penn, and whispered to himself, "What if we all should become Quakers!" One of them certainly did. John Brigham is the live and able master of Newton Friends School.

The name of Isabel Grubb is known to many Friends in many countries. It was a pleasant feature of my trip to

Shannon airport to stop in the home of Isabel Grubb and her brother Lewis. Their home is in a commanding position on a high hill overlooking Carrick-on-Suir and the Suir River. Blue Mountains in the distance, snow covered, rimmed the horizon. Nearer were the checkerboard farms lying in low sweeping valleys and on rolling hills. Isabel Grubb sent greetings to so many of her friends in America that I can hardly do better than say, "Here's to you from Isabel."

AND SO IT ENDS

Flight from Shannon was uncertain. There were headwinds over the Atlantic. Passengers were being delayed and I was caught in a pool of anxious souls who wanted to get home. We were billeted in Hotel Dunraven Arms of the county and city of Adare. It was pleasant and "story bookish," but nothing is really pleasant for people long abroad who are thwarted in getting home. There were a dozen of us in the hotel including three English war brides, a young Belgian mother and her baby, and some UNRRA workers from all over Europe.

I had recently secured a new and popular English book, *Four Studies in Loyalty*. As I read it there were all

around me "twelve studies in patience." Finally a midnight call, a splashing ride (Rain? of course!) and then the airport, an abortive trip toward Newfoundland, a return to Shannon with two bad motors, another wait and then — the flight to Newfoundland and home.

The cloud carpet lay thick, hundreds of feet below. The sun retired, leaving his throne to the full moon. The cloud-scape and the clean trim wings of our plane were swathed in white moonlight. As the sun sank, rimming the clouds in burnished gold, I read from Francis Thompson's *Ode to the Setting Sun*.

High was thine Eastern pomp
inaugural;
But thou dost set in statelier
pageantry,
Lauded with tumults of a firma-
ment:
Thy visible music-blasts make deaf
the sky . . .
Thou dost thy dying so trium-
phally . . .
Yon cloud with wrinkled fire is
edged sharp.

The day had ended, the sun had set upon an experience of three months in which joy and sorrow had been strangely mixed. (Concluded)

Friends Convene in Baltimore

THE establishment of the Carey lectureship, on March 26, 1947, the first evening of Baltimore Yearly Meeting, was a notable event in its 276th annual gathering. Millicent Carey McIntosh, recently chosen dean of Barnard College, introduced this lectureship given by her as a memorial to her parents, A. Morris and Margaret T. Carey. In a delightful manner she recalled the faithfulness and devotion of her parents to the Christian life and their long service to the Society of Friends.

It was particularly appropriate that Rufus M. Jones, a long-time friend of the Careys and a frequent guest in their home, should give the first address in this lectureship. Fitting also on a day so near to Easter was his subject, "The Supreme Revelation," which emphasized our Christian faith in the risen, living Christ.

"Formation of the East Africa Yearly Meeting," an inspiring and heartening presentation by Merle Davis, received rapt attention during the joint session with Baltimore Yearly Meeting, General Conference, locally known as Stony Run. Many Friends present at this meeting heard for the first time of the extent and progress of Friends' work in Africa. The frank and realistic facing of the difficulties on the mission field

impressed the congregation with this truly Christian approach to these problems. The beautiful moving pictures of Africa and Palestine held Friends for a two-hour session. Especially appreciated were those of Palestine which gave a different impression from that often conveyed by newspapers and magazines. The story of East Africa Yearly Meeting encourages us to greater outreach and emphasizes our oneness with people all over the world.

In the sessions of this Yearly Meeting, the fundamental unity of Friends of different ages manifests itself by the concurrent activities of several groups. The young Friends Yearly Meeting held its annual business meeting and sponsored the address on Saturday evening. The young people of high school age met under the leadership of Canby and Eunice Jones, and the Junior Yearly Meeting, with Lucile Wood White as superintendent, spent happy hours each day in handicraft, educational trips in the city, Bible study and worship.

DEPARTMENTALIZATION OF WORK

A readjustment of committee work, to avoid fragmentation and to facilitate activities, is leading to departmental organization, with committee work as an outgrowth of wider thinking. The Social Order Committee, for example,

with its concern for industrial justice, interracial reconciliation, slum-clearance and economic fair play, the Public Morals Committee, struggling with the alcohol traffic; and the Peace Committee, facing the world's unrest and the causes of its dis-ease, are taking a few tentative steps toward wider consideration of the whole field of human relations and seeking to understand the close relation of its many aspects. This is a new approach which it is hoped will give concerted application of Christian principles.

In a joint session with Stony Run Yearly Meeting, in which were considered the concerns common to both Yearly Meetings, reports from the American Friends Service Committee, the Friends Fellowship Council and the Friends Committee on National Legislation were received. E. Raymond Wilson gave a stirring address on "Friends and the Present National Policy." The course pursued today threatens to fasten a dominant militarism upon us and jeopardizes the peace of the world. In the present national policy, the United States seems headed down the old road to power which has always ended in disaster. We are warned that we must be alert to these dangers. We should continue to oppose universal military training. We should support a generous program of relief to all needy countries by our Government without discrimination on a political basis.

At the request of the Friends Committee on National Legislation, two Friends, J. Hoge Ricks and Arthur K. Taylor, were asked to represent the Yearly Meetings before the Senate's Foreign Relations Committee on March 31, at a hearing on the Government's action in Greece and Turkey. A letter was prepared, stating that we approve of all possible aid in the matter of food and building material, but disapprove of military aid or leadership.

CONCERN FOR EUROPEAN DISTRESS

A letter from Albert Simon, a member of Baltimore Monthly Meeting and now serving with an American Friends Service Committee unit in Budapest, speaks of the distressing conditions in all parts of Hungary. He feels that a religious message addressed to the minds and hearts of the people must go along with the distribution of food and clothing. His ability to speak the Hungarian language is a great asset. He is attempting to explain the Quaker conception of the Christian life and method of worship to the people in their own tongue. Consideration of the call for that which speaks to the souls of people, long fed on the black bread of fear and distrust, came before the Yearly Meeting many times, causing deep heart searching that we may speak only of that which we know, and that our

words may not convey more than we mean.

The epistles from foreign countries brought unusual inspiration. Often reminded of the misery of the world, for whose relief we are able to do so little, we sometimes feel frustrated and inclined to discouragement. These epistles, reminding us of the faithfulness and Christian fortitude of men and women under distress and danger, are convincing evidence of the power of Christian love to triumph over the passions of war. On Saturday evening, Gerald Littleboy, of London Yearly Meeting, speaking to the Young Friends Yearly Meeting, gave a lasting impression of the survival of eternal values by his portrayal of life in his homeland during the war. "Man," he said, "is fundamentally a rather wonderful creation. He is capable of extraordinary

kindness and bravery." To Gerald Littleboy there came out of wartime England the overshadowing impression that there is a Power that sees one through. "It can't be proved," he said, "but I know it because it works. There is no way of proving it but by trying it."

The theme introduced by Rufus Jones, and persisting through the Yearly Meeting, culminated in the address of J. Cuthbert Wigham of London Yearly Meeting. Several Friends after the close of our Meeting on Sunday morning, accepted the invitation of Stony Run to its final session on Sunday afternoon. Here an English Friend gave warm testimony to the sustaining power of God and stated his conviction that only the gospel of a living Christ meets the needs of the world.

EDNA GOODWIN

Uncle Henry and Conscription

By Homer J. Coppock

WHAT'S worrying you now?" was Uncle Henry's light-hearted greeting to which I found it impossible to reply in kind. Frankly I confessed my state of mind.

"Uncle Henry," I said, "you have it right. I am worried." And without further preliminaries I plunged into my sea of troubles.

"I am worried," I went on, "about the lack of interest in opposition to the projected proposal for the adoption of peacetime, military conscription. It seems to me that it contains the most serious threat to the fundamental principles of our national life that we have ever faced; that if it is adopted we shall no longer be able to point to 'the American way of life' as different. This plan may soon be approved as a part of our national policy while we sit idly by and let it happen. You seem to be quite placid about it and I imagine that is the feeling of most of your neighbors. Don't you see any cause for alarm?"

"Well," he cautiously remarked, "I know something about this plan but I have not seen in it anything to be disturbed seriously about. Certainly I had not thought of it as a threat to our American way of life. On the other hand I had thought of this proposal as having its good points."

"But," I anxiously interposed, "have we faced the issue squarely? Do we thoroughly understand what is involved? Does the general public know how close we are to taking such a step? Isn't it right here upon us and may it not be done before we know what is happening?"

To this he quietly replied: "Even though such action may be imminent,

you shouldn't get yourself so much worked up about it. I don't see how it can lead to the disaster you seem to expect. Moreover, if the voice of the people is to be heard, and the decision made on that basis, why be so fearful? Can't we trust our leaders to find out what the people want and then follow majority opinion. You must already know that in this particular case a special effort has been made to sound out public opinion by the appointment of a commission to study and report on the proposition."

"But," I interrupted, "shall we get a good expression of unprejudiced opinion from the study made by the President's Commission? It is reported that all but one of the members of the Commission are on record, in their public statements, as favoring peacetime, military training. The Executive Secretary of the Commission seems to have been carefully chosen as one who would reflect the opinion of the War Department. Will these persons be entirely open-minded toward the merits of a case in which they have already made up their minds? And is public opinion, even at its best, a reliable standard for the final determination of questions of such large significance?"

But we seemed to be drifting away from our central topic, so I called us back by posing some direct questions.

"Uncle Henry," I said, "will you please tell me what you think are the particularly good features of the proposed plan? If we are in need of a stronger defense system, is this the only way to provide it? Are there resulting advantages from this kind of training which are superior to those obtain-

able in a non-military, non-conscription system?"

"Well," he slowly responded, "we'll try to get at your various questions. But I want to say in the first place that you are making far too much of the military features of this plan. The President has asked that we omit the word 'military' entirely and speak of it as a training program, believing that the educational and physical training phases are more basic than training for military service."

Again I could not resist breaking in. "But what does the President think is the real purpose of the program? Does he think its central purpose is other than military defense? If it is not military, why does the proposal include the provision that all the instructors are to be officers of the army and navy? Have you heard of any person connected with our defense system making public admission that this program is to be non-military?"

Then I quietly added, "On the first day of this year I read in one of our leading newspapers that army and navy officials are seriously and openly opposed to the President's desire to soft-pedal the military nature of the program."

Uncle Henry found this a little hard to swallow but countered by saying that there would be little actual military service because the existence of the system would frighten other nations and thus prevent an attack; that we can't get away from the necessity of a good defense system, under present conditions, and this is the only way we can get it, because it can't be done on a volunteer basis.

Swinging to another tack I asked, "What do you think of the educational and physical training features of the plan? How will these features compare with similar training in educational institutions entirely separated from a government conscription program?"

His quick response quite surprised me. "There," he said, "you have touched on the very heart of the matter and opened the way for a clear understanding of it. This plan will furnish a good education which will not be obtained otherwise because of the expense to the individual. General education will be given in addition to the technical training for defense and the men who have been trained will be ready to meet an actual emergency in advance.

"Do you mean," I said, "that in six months time, in addition to military training, a young man will get a good general education? Would his training in non-military affairs be entirely free from military bias? Would he at any time enjoy the freedom of thought characteristic of a first-class liberal arts college? Would he be encouraged to

make a sympathetic study of world government and of the many agencies designed to bring about permanent peace? Do educational agencies think of the educational phases of this program as good education? Do you know that the Association of American Colleges has voted four to one against this proposal?"

This educational sally left him almost speechless but he did manage to remark very feebly that the education thus provided would be more than many young men would get and would therefore be better than none; and that the physical training was of high order and brought fine results in health. This last remark I could not let pass without further comment.

"But," I said, "doctors have reported that the severity of the training has sometimes had a bad effect on both mind and body. Would not the physical training of any good college produce better final results? I have it on good authority that a well-known school of physical education in one of our large eastern cities has found it necessary to do corrective work on men who have had army training."

Uncle Henry became more seriously thoughtful than at any time during our conversation. When he again expressed himself it was to assert his main contention that we must have an adequate defense system and this is the only way to get it. It is the government's duty to build such a system and our duty to support it. I challenged both of his propositions.

"I doubt if we can ever have an adequate defense system," I said. "Under our present order all nations will try to outbuild each other and none will ever be able to do it with any degree of permanency. We can have a new order in which the problems of the old rivalries will be settled by legal processes rather than by war. We are well on the way toward the accomplishment of that end. The most tragic phase of the conscription program is that its adoption will delay the reign of law and this delay will be caused by the nation that ought to be in the lead on the road that leads away from war. We ought to be consciously working toward the gradual elimination of the old defense systems and the evolving of a civilian police system which can be made adequate, not for a single nation only, but for the entire world. I wonder if the military men of any nation would ever be able to arrive at a point where they would say we now have an adequate defense system. And, Uncle Henry, have you wondered why we should need as many trained men as this plan calls for? How are we going to use them?"

"Oh! That's easy to see," he said. "These men are needed for service in

the occupied countries. We must preserve the gains of the war and teach the people of these countries how to behave themselves."

"Are we then adopting a policy of long-time occupation?" I asked. "Are we actually setting up an empire in which conquered people will be held under military control? Do you think that eighteen-year olds with one year of training will be sufficiently prepared for such work?"

Uncle Henry admitted that our control would have to be extended over a long period but he thought that our kind of beneficent control could hardly be called imperialism. Then I turned to a discussion of the nature of conscription.

"It may be," I said, "that conscription is the only method by which such a policy can be carried out but would not this be a clear departure from our fundamental concepts of American life. We have done this kind of thing in time of war emergency, and even then it was questioned, we have never seriously contemplated it as a peacetime measure. This means a militarization of the American mind. It means that every young man will have to plan his whole career around his obligation to meet the demands of such training and the use of such training in after years. It interferes with his free choice of an occupation and with his work in his chosen field. It circumscribes his thinking about international affairs. It tends to mold his whole life in a military pattern."

"Well," said Uncle Henry, "you have certainly done more thinking about this than I have. I can't see it as you do now. Possibly I may be able to travel along with you some day but I still think we shall have a land of freedom and opportunity after we have made the adjustment this plan calls for."

"But will it continue to be thought of as a free land?" I asked. "Will men still want to come out of Europe and elsewhere to what had been a land of freedom when they know they will find themselves subject to the same kind of system as those from which they have fled. Will the sons of those who have recently come, and of those who have been here for long generations, feel themselves actually happy in the enjoyment of the privileges their fathers knew earlier?"

"But isn't this plan for the purpose of protecting the freedoms to which you have just referred?" asked Uncle Henry.

"But," I replied, "how can they be protected by a means which in itself deprives us of the very things we want protected. This is a case where the means destroys the end sought."

With this we parted. But we shall talk again some other day.

IF I WERE THE DEVIL

If I were the devil I would know that I had good reason to fear the truth as I feared nothing else on earth, and in my efforts to propagate evil I would use every artifice at my command to insulate the hearts of men against the spirit of Jesus Christ.

I would not be greatly concerned about the name by which I might be known among men, if I could be left free to do my diabolical work unsuspected and undisturbed. In fact, I think I would encourage the race to give me a variety of names; it would have the effect of confusing them as to my real identity. I would particularly enjoy masquerading under the disguise of piety, for it would provide me with more security in working my fiendishness.

First of all, acting upon the principle of "divide and conquer," I would undertake to split the forces of righteousness up into warring factions in the belief that, if I could turn them upon one another, they would destroy themselves and leave me in possession of the field. To that end, I would exaggerate trifles out of all their true proportions and help to rally defenders around segments of truth while the body of truth was left defenseless.

Just because it takes large minds to appreciate the whole body of truth I would find it easy to divert attention from the major issues to the minor controversies. I would undertake to make the people believe that ceremonies, rites, rituals, and shibboleths were the fundamentals, and I would endeavor to persuade them to draw hard and fixed boundaries around small altars, thereby shutting out their fellow believers and immunizing themselves against the spirit of Christ's charity. If I could persuade them, for instance, that loyalty to a creed was more important than possession of Christ's spirit, I would not need to give them much further thought. They would become so preoccupied with their theological differences that they would not notice my activity.

It would be for me a major victory if I could create distrust in the minds of large numbers of Christians concerning their leaders. This would have the effect of undermining discipline within the ranks of the Christian church, thus making it impossible for it to go forward as a single unit united for a common purpose.

In creating such distrust I would not employ enemies from without but critics from within. I would use jealousy, envy, suspicion, intolerance, slander and cupidity as freely and in such proportions as the circumstances might permit. I would try to assure the self-seeker that he had not received the honors and attention that were due him. I would dangle cheap applause before the eyes of some men, newspaper notoriety before

others, and I would surround still others with those friends who could be depended upon to inspire within them the spirit of self-pity.

In the case of some otherwise splendid people, in order to stimulate the spirit of criticism, I would persuade them that they were called of God to attack all those who disagreed with them in any matter of doctrine. I would make them the "watch-dogs of orthodoxy" and stir them to "rise in protest" at every possible provocation. I would inspire them with the idea that they were doing the work of God when they were doing my work for me.

I would employ names and labels with great liberality. I would seize upon some unpopular title and contrive, if possible, to attach it by any means, fair or foul, to every Christian leader within reach. If a great Christian attacked some profitable evil, long entrenched, I would try to persuade some devout soul to call him a "Communist," and I would stir up the newspapers to denounce him as a public enemy. In any such case I could be almost sure of the support of all those individuals whose sinful dividends were jeopardized.

On many occasions I would speak in reverential tones of the Christian church. I would point to its divine origins and its basic spiritual purposes, and I would make it seem like a betrayal of the spirit of its founder for the church to get out into the working world and work for better living conditions for the underdogs of the earth. I would undertake to surround it with a sanctity that would hold it aloof from contemporary problems.

If it were possible, I would try to persuade the church to take its cue from the politicians, the labor leaders, the industrialists, the scientists, or the economists, rather than from its Lord. I could hold my own with these, but I could never match him.

If it could be done, I would create a great fear within the minds of all official members of the churches—a fear of adverse newspaper publicity, of running counter to contemporary social tradition, of defying the injustices which are accepted as commonplaces by the community. If I could make the church timid I could make it pagan in a short time thereafter.

In some congregations I would raise up two rival leaders who would divide the people into two cliques. After that I would not need to give them another thought. They would take care of themselves and of my interests.

In other congregations, I would enthrone a diminutive dictator. I would fill him with pride, and make him believe that he was serving his Lord when he was fighting to have his own way. Once that I had him securely in office I would be able to go on my way to other fields, knowing that at least one field had been

harvested already.

In an occasional congregation I would try to put tradition and custom in charge of the work. They would see to it that nothing new was attempted because they had "never done it that way before." By this device I could induce spiritual paralysis and my worries would be over.

In a few churches I would join the choir and try to make them see that the artistry of the music was more important than its spirit. In other instances I would and in the midst of the sermon I would join the choir and watch for any opportunity that might present itself.

In at least one church I would apply for the job as janitor and keep the windows closed from one week's end to another. I would wear shoes that squeaked, get up and stir the fire.

As far as it lay within my power I would try to make the older members of the congregation forget their own youth, and I would try to make them critical of the young people. I would suggest to youth that their parents did not appreciate them, and I would suggest to the parents that the modern youngsters "don't know what religion is." I would create suspicion of youth camps with their modern training courses, and as far as possible I would keep the critics at least ten miles away so that they could not learn what was actually going on. If I could do that, it would be easy to get someone to charge them with being "hot-beds of radicalism."

Any persons who became divisive influences, who created dissension, who set one Christian against another, who spread the spirit of bitterness and contention, who gave me encouragement, I would call my allies.

All these things, and more, I would do if I were the devil.

—From *The Christian Advocate*

ANTI-CONSCRIPTION MARCH

Sixty persons, protesting Truman's plan for compulsory military training, carried signs in a poster-walk demonstration at Des Moines, Iowa. Extending half a mile through busy Des Moines streets, the procession braved strong bitter winds to spread their messages. Signs read:

"Conscription Means Militarism"

"Military Training Would Warp

Young Minds"

"Give All Arms, Armies to the U.N."

"Stop This Armaments Race"

"Push Senator Martin's Bill to End Conscription All Over the World"

Seven GI's, three college professors, two high school teachers, one minister and many students from fifteen communities took part in the demonstration which was organized by the Voluntary Action Committee Against Conscription, headed by Arthur Emery, Jr., of William Penn College, Oskaloosa, Iowa.

TESTIMONY BEFORE SENATE FOREIGN RELATIONS COMMITTEE

Concerning aid to Greece and Turkey

by Richard R. Wood

I am president of the National Peace Conference and am here today at the request of the Friends Committee on National Legislation, the views I express are my own and cannot be regarded necessarily as the views of any organization.

I can neither approve nor disapprove completely the proposed aid to Greece and Turkey. I am heartily in favor of relief, prompt and adequate, where relief is needed. Since this is an imperfect world, in which the motives of a nation may be questioned even when it is quite sincerely trying to help people in distress, I would propose that we protect the reputation of the United States by inviting the United Nations to set up at once a special commission to supervise the relief program. It is a tragedy that UNRRA is no longer available for that purpose.

To be effective, a relief program must be aimed at relieving distress. An adequate relief program would be a good investment for the United States in that it would hasten the reconstruction of a peaceful world in which we can do business and feel secure among our neighbors. Therefore I should not limit relief to nations whose philosophies or present policies we at this moment like. I should extend our relief program to those places where it is needed—including, for example, Yugoslavia and the Ukraine where, I am told, very serious famines now are raging.

I definitely distrust either subsidies or relief as a means of persuading nations to adopt policies or philosophies which we approve. If we examine our own feelings, in case such a proposition were made to us, we can see how futile it is to hope to buy policies which suit us. Relief to be effective must be determined by needs, not by considerations of policy.

Military aid in the guise of relief is even more futile. We need to get rid of the naive hope that we can deter any other important nation from policies we think we dislike by the threat of force, open or implied. Such a threat may be effective for a moment, but it is a persuasive argument to our opponent to be better prepared the next time. The present program appears to have a disproportionately high percentage of military aid and not much relief. This should be fully understood—and should give us pause.

It seems to be generally agreed that a basic purpose of the proposed new policy in the Eastern Mediterranean is to check the expansion of Russian in-

fluence. In this connection it is interesting to note the opinion of an English Quaker, Roger Wilson, director of Friends War Relief Service in England during the war, who writes:

"I think that these developments in India, Greece and Palestine particularly, feel very differently to us from the way they appear to you. So far as I can tell, there is no sense among the British public of a major disaster or of a major weakening in the world political structure; though that, of course, is how it appears to Mr. Churchill . . . Equally, the country has been deeply if not very clear-sightedly unhappy about Greece, and most of us will be glad to be out of it, while yet recognising that the position of that unhappy country, vis-a-vis Slav conceptions of security, will not be easy. To you these withdrawals may look like the result of financial weakness; to us they feel like steps in the direction of international morality. That they are economically inevitable is quite secondary. After all, the Labour Party has been advocating just such action for forty years."

English interest in the long struggle over the Dardanelles is waning. The changes in strategy brought about by the airplane and the decision to withdraw from India have caused this change of attitude. Russia's concern for assured freedom to pass through the Dardanelles continues. It is part of her long search for year-round, ice-free access to the oceans of the world. It is unwise to resist a natural Russian need and to support a British interest which is ceasing to exist. It would seem more sensible to invite the Russians to consider with us ways in which the United Nations might be developed to assure to Russia the free passage of the Dardanelles which she needs, while maintaining the rights of others.

Scientists tell us that we must now choose between one world and none. We are not moving toward one world when we act, as we are now seeming to act, on the assumption that whatever Russia wants is bad for us and that our peace and security can be assured by resisting Russia. What I have tried to suggest is that we endeavor to approach the question as a problem, not as a combat. A problem can be solved; a combat can only be won and lost.

MISSION BOARD MEETING

The annual meeting of the American Friends Board of Missions will be held this year from April 23 to 26 on the ground floor of the Reid Memorial Presbyterian Church at the corner of North A and 11th Street, beginning at 10:00 a.m. on Wednesday morning. Interested Friends are most cordially welcome at all the sessions.

ORDER THIS FILM

One 1946 Oscar winning film cannot be shown in American theatres. *Seeds of Destiny*, Academy Award winner for documentary films, was judged too harsh for American audiences by the motion picture distributors. Produced by the United States Army, the 16 mm. sound motion picture tells the true story of the children in the war-wasted lands, with stirring realism. Are they really hungry, homeless, orphaned? *Seeds of Destiny's* answer is still tragically affirmative. In the blasted cities of Europe and Asia, uncounted numbers struggle for existence. Millions are parentless. Neglected, hungry, ragged, sick—some cling to brothers and sisters to keep the remnants of the family together. Many do not even know their names. Others band together to steal and beg. Living in disease infested ruins, life is a constant fight against cold and starvation.

Yet in spite of the urgent need, in spite of the neglect that forces these children to grow up warped in mind and body, unguided and unloved, *Seeds of Destiny*, is not shown in commercial theatres. Many think the American people do not want to see such suffering. But because they believed Americans really want the truth, because they knew it was a story that should be told, officials of Church World Service, interdenominational overseas relief agency for the Protestant and Orthodox churches, last fall purchased several copies of the film for use by churches and other interested groups. Since then, the demand for the film has become so great that at present, more than one hundred and fifty copies of *Seeds of Destiny* are being circulated by Church World Service. The film may be had without other rental than the payment of express charges. Requests should be sent several weeks in advance of the desired date of showing to the Church World Service Center, New Windsor, Maryland. This is one film no thoughtful person should miss.

INFORMATION PLEASE!

We are indebted to the Bulletin of Marion Friends Meeting, Adams Street, for the following:

In a recent examination of children, just beginning to receive instruction in the Bible in public school, the following "information" was gleaned: The Wise Men brought gifts of gold and frankfurters. Moses was a man that lived in the first part of the Bible. The Flood was sent because the people were getting so dirty. In Christianity a man can have only one wife. This is called monotony.

Through us God finds the channel for His reconciling love.

SEEK YE FIRST THE KINGDOM OF GOD

Selections by ARDIS MICHENER

He who knows the Presence knows peace, and he who knows peace knows power and walks in complete faith that that objective Power and Love which has overtaken him will overcome the world.

THOMAS R. KELLY*

* * * *

Peace I leave with you, my peace I give unto you: Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

JOHN 14:27

* * * *

A concern is God-initiated, often surprising, always holy, for the Life of God is breaking through into the world. Its execution is in peace and power and astounding faith and joy, for in unhurried serenity the Eternal is at work in the midst of time, triumphantly bringing all things up unto himself . . .

*From pages 103, 111, 124 of *A Testament of Devotion*, used by permission of Harper & Brothers, publishers.

When we say Yes or No to calls for service on the basis of heady decisions, we have to give reasons to ourselves and to others. But when we say Yes or No to calls on the basis of inner guidance and whispered promptings of encouragement from the Center of our Life, or on the basis of a lack of any inward "rising" of that Life to encourage us in the call, we have no reason to give, except one—the will of God as we discern it. Then we have begun to live in guidance. And I find He never guides us into an intolerable scramble of panting feverishness. The Cosmic Patience becomes, in part, our patience, for after all God is at work in the world. It is not we alone who are at work in the world, frantically finishing a work to be offered to God.

Life from the Center is a life of unhurried peace and power. It is simple. It is serene, It is amazing. It is triumphant. It is radiant. It takes no time, but it occupies all our time. And it makes our life programs new and over-coming. We need not get frantic. He is

at the helm. And when our little day is done we lie quietly in peace, for all is well.

THOMAS R. KELLY*

* * * *

Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you.

MATTHEW 7:7

* * * *

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

MATTHEW 7:12

* * * *

Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

PHILIPPIANS 4:8, 9

Revised Standard Version
of the New Testament.

RENEWAL

To fail is blackness, and despair can clutch
The heart and crumple it; where light once shone,
Failure blots out that light, and leaves the soul
Abject in darkness, lonely and alone.

However deep the dark, one Light remains
Still clear; and wisdom comes with chastening:
The strong soul can at last accept the worst
And find the best—light-guided, marveling.

MILDRED JESSUP DOTY

THE INNER LIGHT

Enshrined within the silent heart of man
There lies the sanctuary of the soul,
Holy of holies, where the seraphs bend,
Wing touching wing-tip over the sacred flame.
O Inner Light! You burn continuously!
Through this bright presence, God has voice for us:
A call to prayer; a quick, sharp reprimand;
A touch of healing love; a soothing calm;
A stern command; a duty to be done;
A word of commendation, "Inasmuch—";
A blessed sweet assurance we are His.
Eternity is pressing at our hearts,
Calling us, ever calling, "Come to Me."
Deep, deep within the silent heart of man
The tabernacle of the soul is found.

R. M. ROLSHEIM

EAST END MEETING HOUSE

(1797)

The moon rides high above the clouds tonight,
Watching God's Acre where the Quiet sleep:
The church is silvered by its ghostly light,
And somber cedars patient vigil keep.

ANN DIMMOCK

TESTIMONY

I did not climb aloft, like Zaccheus,
My Lord to see;
I did not ask Him to my humble house
To sup with me,
And yet He came! I heard His gentle knock
Upon the door;
But I, resisting, did not turn the lock.
It came once more—
That quiet, gracious, yet insistent sound.
I turned the key:
For suddenly my heart, which had been bound,
Knew ecstasy.
I opened wide the door and let Him in.
He looked at me,
And in His eyes I saw—beyond my sin—
What I *could* be.

O Master, may I climb Thy holy hill
And *be that man*?
With Thee to help me and to guide me still,
I can—I can!

R. M. ROLSHEIM

CORRESPONDENCE

FROM OUR READERS

Aboard the Transport
General Morton
February 8, 1947

Editor, THE AMERICAN FRIEND:

Various groups of Friends have been interested for more than a year in my concern to visit Japan — a concern which became clear with the first news of the pending close of the war. It now seems fitting to report that on January 31, I sailed from Honolulu for Yokohama, via Guam. Tomorrow we are due at Guam, thence almost straight north to Yokohama, where we are due about the middle of February.

In varied civilian, educational, and relief capacities four American Friends, Gordon T. Bowles, Esther B. Rhoads, Elizabeth Gray Vining, and Luanna J. Bowles, have gone to Japan within the past year. The three latter, still in Japan, while busy with their own assignments, are making time for Tokyo meetings for worship and other Friendly activities. I shall be eager to enter these and other doorways into the feel of life in today's Japan. I am not yet outlining activities, but am desirous of sharing life with Japanese friends, old and new.

This brief message will carry its own appeal for deepening fellowship in prayer as the experiences of the coming five or six months unfold.

GILBERT BOWLES

14 Mita Daimachi
Shiba, Tokyo, Japan

APPROVES PLAN BY MUSTE

Editor, THE AMERICAN FRIEND:

A. J. Muste's appraisal (AMERICAN FRIEND, April 3, 1947), of the Truman proposal and his program for action, are essentially realistic. Only one of his judgments seems very dubious. It is unlikely that "the Russian leaders . . . would not be able to maintain their hold on their own people" should a plan such as his be adopted by our country and refused by Russia. But he is probably correct in saying it would stop the further spread of Communism outside of Russia.

Any plan to deal with the Greek situation must be measured against the main tenets of our foreign policy, which are implied in Muste's first paragraph. These would include: strengthening of all factors making for universal peace; promoting the economic stability of all nations; helping to create conditions under which men may freely choose their own governments; stopping the spread of Communism outside Russia.

Muste's program would contribute to all these objectives.

President Truman's proposal would, in action, tend to do the opposite. His plan sharpens the American-Russian power contest in the Near East. Modern European history has shown that, whereas a "Concert" of powers working together could often settle Near Eastern problems peacefully, a show of force by one nation against another usually could not.

The President's proposal also carries the danger of bolstering up the inefficient government in Greece, thus forcing many Greeks, against their real desires, into the Communist camp. The United States should not copy republican France which, in 1906, made a large loan to the Russian Tsar that enabled him to thwart the democratic development of a new and struggling parliament.

Finally, the United Nations would be weakened by the Truman plan. The Vandenberg amendment is a step forward. But the United Nations might well be strengthened should it have to tackle this problem at once. Any unilateral action may weaken later cooperative action. The League of Nations was hurt at birth by a series of unilateral acts—some violent—in Europe. We should avoid this error. Already men of those smaller nations, whose whole faith for the future is in the United Nations, are against the Truman plan. Even the English are doubtful.

It must be recognized that reliance on welfare assistance and multilateral political action is a gamble. Muste's program is a gamble. But all important policies involve risk, and the risk in the Truman plan seems far greater.

RODERIC DAVIDSON

Princeton University

LITERATURE

IN REVIEW

STRANGE HARMONY

BY WILLIAM SEWELL

Friends Service Council,

pp. 191, Price \$1.35

This is an account of the three year internment of a Quaker professor and his family who happened to be passing through Hong Kong when the Japanese conquered that city in 1942. Three thousand British and several hundred Americans, as well as a sprinkling of other nationalities, were rounded up and imprisoned at Camp Stanley.

This book is written without bitterness and the author and many other fellow Christians at Camp Stanley believe that the internment might prove to be a purifying experience, but it was

clearly shown that the prolonged suffering proved to be degrading and degenerating to the prisoners. The starvation and hardships brought out the worst characteristics in the internees. Toward the end of the imprisonment, even those who shared a close Christian fellowship found that their morale was deteriorating.

Two valuable lessons may be drawn from this book. By reading specifically how these civilized and Christian Britishers succumbed to their surroundings, we can more easily visualize what must be happening spiritually as well as physically to the Europeans and other people in war lands. The other is that those who suffer voluntarily, for instance those who go to prison for conscience' sake, must be well grounded in their faith in God. Since hardship breaks down morale, their faith must be strong enough to overcome the evil.

It was also interesting to see that as a direct result of the poverty, the internees, who were from cultural and civilized backgrounds, became like Chinese peasants. Every scrap of wood was burned. The hills were scoured for additional twigs and bits to burn. The people ate grass and roots. Even rats were eaten. It is all very well to feel superior to Indian and Chinese peasants, but if cast into the same conditions, civilized man is very likely to behave and react to conditions just as the peasants do.

Now that the war is over, we are tempted to sit back in our chairs and relax thinking that the "good old days" will return. I suppose this springs from the desire for shelter and security. The war has changed many situations, especially those in the Far East and, as William Sewell points out, there will need to be much adjustment made in the relationships between the Occidentals and the Orientals.

This book is neither a pretty story, nor is it morbid. It is very well written and I was pleasantly surprised that the author could write without bitterness. I believe he gives a very fair and just account of the awful happenings and he doesn't omit any of the pleasant or humorous incidents.

(May be ordered from the Friends Book and Supply House, Richmond Indiana.)

* * * *

Volume 1, number 1, of *World*, an international newspaper, has now come from the press. This paper is being published by ex-CPS men as a monthly. It screens world news, selecting the significant features as viewed by the CPS men. The subscription price is \$2.50 per year. Interested persons should write: William Penn Associates, 1236 Eleventh Street, N. W., Washington 1, D. C.

AMERICAN BEHAVIOR IN EUROPE

Here are some excerpts from the Meader report:

The Special Senate Committee investigating the National Defense Program on September 25, 1946, instructed George Meader, Committee Counsel, to conduct an investigation of Military Government in Europe. Although the "Meader report" was released to the press December 4, many important details were not published and have not even been read by many members of Congress.

The Meader report is an effective answer to the oft-repeated assertion of the Army that military training is good discipline for the boys. It is a commentary on the pending issue of conscription.

Concerning violence against the people, the report cites the following example:

"In Wertinger, near Stuttgart, one hundred and fifty troops housed in private dwellings brought with them to the community certain German women with whom they had been fraternizing. The first company, about half of the total, brought thirty women. With military government officers winking their eyes, the troops forced the Burgermeister to billet the women in local homes. Subsequently, military government, having become aroused about the venereal disease rate, conducted a raid and picked up fifty-four girls, of whom twenty-four were local. The check showed that twenty-three out of the fifty-four picked up in the raid had venereal disease. Captain Woodward, who reported this to me went on to say: 'After that raid the troops took it upon themselves to accuse the local population of having instigated the raid and then they proceeded to mistreat the Burgermeister and beat him up . . .'"

"Incidents involving unwarranted and abusive conduct on the part of American soldiers continue to increase. . . . Unprovoked assaults, excessive public drunkenness, assistance in the violation of German law, Black Market activities, and similar breaches of discipline lower the prestige of the American Army . . . The lawless behavior of American soldiers toward German civilians has now reached such proportions as to constitute one of the most serious problems—if not the most serious problem—facing occupation authorities. The constantly rising numbers of disorders may in part be due to more accurate reporting by all the various sources; but they are conclusive evidence that the situation has not been improving. Censorship inter-

cepts confirm the common observation that a great many isolated troop disorders are not reported.

"It is only necessary to observe the young German waiters who stand stiffly in the corners watching the drunken, teen-age G.I.s reeling and clutching at their slovenly frauleins. The look of cold, haughty disdain in the eyes of these Germans is something you don't forget. It is a dangerous look for the world . . ."

"This lesson (of democracy) will never be taught them by eighteen-year-old draftees, by unimaginative Regular Army officers, nor by the kind of Americans of whom a young German girl said: 'It's amazing how intolerant they are of Negroes, Jews, Englishmen, Russians, or whoever happens to be their scapegoat.'"

CHARITY AT HOME ALSO

The following is an excerpt from an article in "The Gospel Messenger." The entire article may be secured by writing the Rural Life Association, Quaker Hill, Richmond, Indiana.

"The wider practice of mutual aid must become the pattern for improved relationships both within and without the church. Our generation needs that.

All too common is the case of a layman prominent in his denomination who recently acquired 2,800 acres of land. Nearly twenty families were removed in order to develop his gentlemen's estate. He violated no civil laws and his denomination advanced him to a position of responsibility. Yet by the test of Christian living a shadow of moral mediocrity hangs over his deeds. Dr. Glenn Frank once spoke of the "good wrong man." . . .

"Adequate financial and material aid should be given to both members and non-members in times of distress. A thorough job of rehabilitation should be done rather than dole out charity. It is well that we send relief abroad. But the call of distant projects must not blind us to equally urgent needs near at hand. One congregation has recently made an enviable record for giving abroad. Yet, in the same congregation the pastor is in financial distress, unable to provide for the essential needs of his family. A widow with small children lost her home for causes which several of the stronger members could have removed. Every congregation should be prepared to meet its obligations to the people in the community it serves."

I. W. MOOMAW

UNITED SERVICE RETURNS

The Year Ends

Due to the efforts of Friends and Friends Meetings of the Five Years Meeting the income for the United Services has been lifted to a higher percentage than has been reached for many years. A total of \$90,954.70 has been received as the fiscal year ends. This is almost 93% of the \$98,000 budget which in turn was considerably higher than last year. The total additional dollars beyond receipts of the previous year is \$14,040.89.

Comparative Receipts

	1945-46	1946-47
Baltimore	\$ 4,255.85	\$ 4,311.30
California	245.03	225.50
Canada	50.00	150.00
Indiana	21,728.66	25,050.34
Iowa	15,276.00	16,254.86
Nebraska	2,404.99	2,713.65
New England	4,684.85	3,760.69
New York	2,880.04	3,898.44
North Carolina	6,450.08	7,385.19
Western	14,164.86	20,014.12
Wilmington	3,689.57	5,539.56
Other Sources	1,083.88	1,651.05
Total	\$76,913.81	\$90,954.70

Our appreciation for these results is extended to Friends and Meetings of the Five Years Meeting.

THE PROMOTION COMMITTEE

FOR FRIENDLY ACTION

Help Your Young People Get to the 1947 Young Friends Conference

The 1947 Young Friends Conference, which is to be held at Earlham College, Richmond, Indiana, July 7 through 13, is receiving a hearty response all over America. There is real evidence that a gathering of young people from the Yearly Meetings in this country is wanted and needed at this particular time. It has been a number of years since any large and representative gathering of young Friends has been held. The present generation of youth has not had such an opportunity. The seriousness with which a good number of our young Friends are facing the implications of Christian living and the future of the Society of Friends makes the challenge of this Conference all the more hopeful.

Not only American young Friends but a commendable number of young people from other parts of the world expect to be present. London Yearly Meeting has appointed six to attend, Dublin, Ireland, two, and representatives will probably be present from the Dutch Yearly Meeting, from Mexico, Jamaica, Cuba and Canada.

PROGRAM

The daily schedule will include small worship groups, discussion groups, special interest groups, lectures, recreation, service projects, and inspirational services, all centering around the theme, "CHRISTIAN DEDICATION IN SPIRIT AND WORK." The interest groups will have assigned subjects for consideration as follows:

1. Responsibility in Christian Outreach
2. Responsibility in Economic Life
3. Responsibility in Personal Living
4. Responsibility in Building the Quaker Home
5. Responsibility in the Meeting
6. Responsibility through Worship
7. Responsibility for Building the Fine Community

For the benefit of many young people who cannot attend the entire Conference, a mass gathering is being planned for Saturday evening and Sunday, July 12 and 13. We hope an extra thousand young people may drive in for these sessions.

LEADERSHIP

The quality of leadership which we have been able to secure is a judgment of the value these people place upon the Conference. All the leaders cannot be

announced at present, but the following indicates the kind of leadership being provided:

Ward Applegate, Pastor Friends Meeting, Wilmington, Ohio

Harold Chance, American Friends Service Committee

T. Eugene Coffin, Youth Secretary, California Yearly Meeting

James A. Coney, Secretary, New England Yearly Meeting

Errol T. Elliott, Editor, THE AMERICAN FRIEND.

Stanley Hamilton, Secretary, Rural Life Association

Cecil E. Haworth, Pastor Central Friends, High Point, N. C.

David E. Henley, American Friends Service Committee

Cecil E. Hinshaw, President, William Penn College

Herbert S. Huffman, Pastor First Friends, Indianapolis

T. Canby Jones, American Friends Service Committee

Thomas E. Jones, President, Earlham College

Clarence E. Pickett, American Friends Service Committee

William Reagan, Principal, Oakwood School

Lynn Rohrbough, Cooperative Service

Bayard Rustin, Fellowship of Reconciliation

D. Elton Trueblood, Earlham College

Barnard A. Walton, Secretary, Friends General Conference

Raymond E. Wilson, Friends Committee on National Legislation

ARRANGEMENTS

The young Friends will live in the dormitories at Earlham College. The cost for board, room, and registration is estimated at \$15. Young people attending must have reached their senior year in high school or be over sixteen years of age. It is hoped that a large percentage will be under thirty years of age. A limited number of adults closely allied with the program of young Friends in the Yearly Meetings, will be welcomed. Advance registration will be requested at a later date.

HOW YOU CAN HELP

1. Promote the Conference in your Meeting. Be sure the young people know about it.

2. Have those most interested send their names and addresses to the Planning Committee, 101 South 8th Street, Richmond, Indiana. This will assure further information and the receiving of registration blanks.

3. Keep in touch with what is being planned in the Yearly Meeting regarding transportation. Some Yearly Meetings may charter buses.

4. Start plans for raising funds to help with the expense of your young people.

5. Find out what young Friends in Meetings near yours are planning to do about the Conference.

6. Summer work and vacations will have to be planned to fit the dates of the Conference.

HELP WORTHY YOUNG PEOPLE ATTEND

Many older Friends will be asking how they can help make the Conference a success. We are already acquainted with cases in which young people wanting to attend cannot because they lack financial means. College students, fellows who were in Civilian Public Service and are now in school, and others need assistance. The Planning Committee has arranged to receive gifts toward travel assistance for worthy young people. Your gifts will be greatly appreciated and will be a very practical help to the Conference.

Furthermore, there is need for contributions of money to assure the needed promotion, planning, and other tasks related to arranging for such a gathering. Outright gifts for helping to cover the expense of holding the Conference will be welcomed. All contributions should be sent to The Planning Committee, 101 South 8th Street, Richmond, Indiana. Make checks payable to the Committee, or to the Treasurer, Carolyn E. Cox.

ANNUAL BOARD MEETINGS

During the week, April 20-29, several of the Boards and Committees of the Five Years Meeting will hold their annual sessions at Richmond, Indiana.

They will unite in a dinner meeting on Thursday evening at the West Richmond Friends meetinghouse. A program of mutual interest is being arranged for the evening.

The Boards and Committees planning to meet are the Board of Missions, the Board on Christian Education, the Committee on Evangelism, the Publication Board, the Peace Board, the Conference Planning Committee of Young Friends, the Finance Committee, and finally the Central Committee followed by the Executive Committee of the Five Years Meeting.

QUAKERDOM • AT • LARGE

There is a splendid opportunity for a young Quaker doctor in a mid-western community. THE AMERICAN FRIEND will be glad to place such a person in contact with the situation.

* * * *

The Friends Meeting at Whittier, California, aside from its programmed meeting, holds an unprogrammed meeting for worship at 8:30 each Sunday morning.

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Lincoln School of Providence, Rhode Island, entertained at tea on March 23, in honor of the foreign students and teachers at Pembroke College and Brown University. Ten different countries were represented.

* * * *

Friends of Terre Haute, Indiana, will meet in the Y.M.C.A., Sunday afternoon, May 4. This is their first meeting. They hope it may be the beginning of a permanent meeting for worship. This first meeting is being sponsored with the aid of the Five Years Meeting.

* * * *

Parvin and Cornelia Bond have served as directors of White's Institute near Wabash, Indiana, for the past four years. They have tendered their resignation effective near May 15. Their final plans to date are indefinite, but they contemplate some travel and visitation.

* * * *

Gerald and Gwendolen Littleboy of London Yearly Meeting have visited meetings and schools on the Atlantic Coast. They are now in the mid-west, visiting Meetings and schools on their way to the West Coast. Gerald Littleboy is master of Saffron-Walden School.

* * * *

Donald McKinney, a minister and pastor of Indiana Yearly Meeting, will shortly fly to England where he will attend Woodbrooke School. This is a school on the graduate level run by Friends in the Selly Oak group of colleges, near Birmingham.

* * * *

Laszlo Hamori, Hungarian by birth and peace leader of Geneva, Switzerland, is on a schedule of visitation among Friends Meetings in America. He has visited along the Atlantic and as far west as Richmond, Indiana, and St. Louis. He now serves as secretary to cooperating peace agencies in Geneva.

* * * *

The Easter issue of *Life* magazine, April 7, carried the story and pictures

of the First Church of Christ, Congregational. Elden H. Mills, well-known to Friends, is the minister. This church was selected by *Life* as the most exemplary in the field of Christian Education.

* * * *

The returns from the special efforts for the United Service Budget have been very gratifying. It well exceeds the percentage raised on previous years. It brings new heart and courage to all departments of work. Thanks to the many cooperating Friends and Meetings.

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Friends may occasionally stimulate community or united church projects for relief. In such cases the Church World Service, 37 East 36th Street, New York 16, New York, can supply information and suggestions if needed. An "Auction for Relief" has proven popular and effective.

* * * *

J. A. Seaton Burridge and Florence Burridge, his wife, were interesting visitors recently with Richmond Friends. From Quaker Hill as their headquarters, they contacted Friends in the area. Seaton Burridge is a retired business man, a Rotarian and a Quaker of Cardiff, Wales. They now are on a circuit to the West Coast, visiting Meetings and Rotary Clubs. Friends will be interested in meeting them.

* * * *

Cuthbert Wigham of London Yearly Meeting has returned to the United States after a visit to Jamaica and Cuba and the Friends Meetings there. He has attended Baltimore and Philadelphia Yearly Meetings. After attending the annual board and committee meetings of the Five Years Meeting, April 22-29, he will visit Meetings in Iowa Yearly Meeting. He was formerly chairman of the Friends Service Council in London.

* * * *

James A. Coney, field secretary of New England Yearly Meeting, with his wife, Elsie F. Coney, spent several very profitable days in the South Durham, Maine, Meeting and vicinity over the week-end of March 15. The visit started with a neighborhood supper in the grange hall, followed by a hymn sing in the meetinghouse and movies showing the Christian working out of race problems. In both morning and evening meetings on Sunday, James Coney brought strong evangelistic messages in which Elsie Coney joined him in song. He also met with the young people in a special afternoon gathering. On Monday, in a near-by high school, he

showed educational movies on the effects of alcohol.

* * * *

The School Affiliation Service, which is operated jointly by the Service Committee and the Overseas School Committee, now lists as participants one hundred and fifteen schools in this country and one hundred and twenty-eight foreign schools, the latter distributed as follows: Holland, sixteen; France, ninety-eight; Germany, three; Italy, eleven.

From the American schools go letters and large quantities of school supplies, books, clothing, soap, tools, and toys. One headmaster sees affiliation as predominantly an effort to make the sponsored school feel it is in the thoughts and hearts of the children of the sponsoring school.

NEWS OF OUR MEETINGS

The women of Wollson Friends near Richland, Iowa, held the final all-day meeting of the season on March 19, in the comfortable new basement of the church. It was the sixth such meeting of the winter, with an average attendance of twenty. The time has been spent in sewing while, in the forenoon, one member reported on a chapter from the mission study book on India. Then, following a cooperative dinner, another member conducted a WCTU program while the others sewed. At the close of this last meeting they packed the products of their work to send to the Service Committee for war devastated countries. In this shipment, as well as in a previous one, there were one hundred and seventy-nine garments, thirty-one regular-sized and twenty-eight crib-sized comforters. These were made of gay print or woolen blocks and lined with feed sacks beautifully dyed in various shades. A committee of six women had managed the work, but all had cooperated generously. Everything was donated, including a cash sum of \$45. Every one in the community had helped and some beyond. It was a heart warming experience to those who gave, as indeed it will be to those who receive.

* * * *

Friends at Long Lake near Traverse City, Michigan, have summarized their work of the year under John Wright, pastor. They report an average attendance of approximately fifty persons at Sunday School and in the worship service. Among activities during the year was a five-day Vacation Bible School last summer, under direction of William

and Marie Lewis, which had an enrollment of ninety-four. Merle L. Davis of the Mission Board was with them for the July Quarterly Meeting, bringing the work of the mission fields closer by showing moving pictures. On Children's Day a playlet, "The Church of the Future," was given, depicting the children as that church, and also showing the need for a more adequate building. Proceeds of the offering taken went to the building fund. Considerable progress has been made toward putting a basement under the present meetinghouse to provide much-needed class room space, for at present five classes are held in one room. Trees have been donated for lumber, and cement blocks are on the site, while labor has been pledged to start work as soon as weather permits. Clothing has been sent the Service Committee for European relief, and special collections were taken at Thanksgiving and Christmas for this purpose. Also thank-you notes have been received from European Friends who have been the recipients of food and clothing from this community. Good Friday services were held at the church with William Paulson of the Traverse City Meeting as speaker.

HORIZON

Protestant, Roman Catholic, and Jewish leaders have joined forces to raise more than \$1,000,000 to build a Jewish Community Center in the garment district of New York.

* * * *

The regular triennial convention of the National Grand Lodge of the United States, International Order of Good Templars, (Masons) in session at Worcester, Massachusetts, on June 8 and 9, 1945, adopted a resolution opposing peacetime military conscription.

* * * *

Church women at Tryon, North Carolina, recently offered to give their best fur coats for overseas relief in distressed war areas, it was announced by the North Carolina Council of Churches, which has decided to sponsor a statewide campaign for collection of relief items for war-torn countries.

* * * *

In commemoration of the 200th anniversary of the death of Isaac Watts, noted English hymn writer, the Hymn Society of America has designated 1948 as "Watts Year" in church hymnody. The anniversary year will be marked by interdenominational festivals of Watts' hymns, special church services, and radio programs.

* * * *

All the leading Chicago papers — *Tribune*, *Sun* (Marshall Field), and *Daily News* are editorially against the Truman plan for Greece and Turkey.

So is the *Detroit Free Press*, New York's *PM*, and a good many papers scattered around the country. F. H. LaGuardia is campaigning to have military and political problems turned over to United Nations.

* * * *

After overcoming all the major and petty difficulties and details of obtaining official permission to leave war-torn Europe, a boat-load of two thousand three hundred Mennonites, first postwar mass movement of sect members to lands where they seek freedom, arrived in South America recently in the middle of a revolution. The earth trembles in every nation.

* * * *

The Free Church (England) Council adopted a resolution opposing peacetime military conscription as an infringement of personal liberty, and urged that the conscription question "be subject to annual parliamentary revision." The resolution also urged the government "to ensure that the wartime provision for conscientious objection and conditional exemption be fully maintained."

* * * *

A plan of reunion between the Presbyterian Church of America and the Presbyterian Church in the United States (Southern) was approved by unanimous vote of their separate reunion negotiating groups. Concluding two days of joint sessions, the groups decided to submit the plan to their national General Assemblies in May. The Assemblies in turn will send the plan down to their local presbyteries for several months of study and comment.

SUNDAY SCHOOL LESSON

(Continued from page 142)

always the case in every revolution there are serious excesses but on the whole revolutions may bring about more equitable distribution of profits. The most hopeful sign in our own national life is the turning away from federal controls and the voluntary adoption of profit-sharing policies. Give labor a just share of the profits, then, and only then, can we laugh at the threat of communism.

Questions:

1. On what grounds can we justify the policy of stifling the economy of another nation by discriminatory tariffs; in turn, making them the subjects of our charity through gifts of munitions and food?

2. Do we do the exploiter an injustice by legalizing a system through which he can function?

3. What is a legitimate profit?

P. M. T.

We recommend a reading of the comments on this lesson to be found in the "Penn Adult Quarterly," particularly the "Penn Points" by David Henley.

FRIENDS GATHER IN FLORIDA

Another conference and picnic dinner of Friends in Florida was held on Third Month, 8th, at the St Petersburg meetinghouse. There had been some question about the desirability of continuing this annual event. The question was answered in the affirmative by visiting Friends who gathered this year. A representative committee was appointed to make plans for the future, following the suggestion that the conference be held every other year at St. Petersburg and in alternate years at some other spot in Florida. The gathering next year will be held at Highland Hammock State Park near Sebring.

The meeting began at eleven o'clock and was addressed, after a period of silent worship, by Elbert Russell. His discussion of Quaker worship and service was inspiring and helpful and Friends were united in feeling that a similar address on some topic of special interest to Friends should be part of future conferences. A short business session followed and then tables were set up in the meetinghouse for the picnic dinner and a time of delightful fellowship. Last year we were able to eat in the yard back of the meetinghouse; this year there was not too much space, for materials were piled high to be used in the new building now under construction. This new building is expected to provide space for First-day school classes, storage, and perhaps for the sewing group which meets every week to sew and mend articles for the Service Committee. A gift of one thousand cement blocks from a young Friend who has settled in St. Petersburg helped us to decide to start on this project now in spite of present building difficulties. It will be usable for classes next fall, we hope. Funds are not all in sight for even the initial expenses, and more will be needed when we are ready to complete it. We shall, of course, welcome contributions from any who have a special interest in the progress of this Meeting.

The Meeting in St. Petersburg is finding increasing opportunity for service in the city and for Christian cooperation with other church groups. On the 20th of this month we shall be hosts for the St. Petersburg Council of Church Women. When the invitation was extended, the women of the other churches seemed particularly happy for the opportunity to meet with Friends. We have also participated in various interracial projects this year and in other church activities. One of the highlights of the year, greatly enjoyed by the local Friends, was a tea meeting, addressed most interestingly by James Vail.

ETHEL C. NEVLING, Clerk

FOR YOUNGER YOUNG FRIENDS

A CHILD LEARNS

During the early part of a meeting, which he later was to address, a young Negro sat in the back of a church. He noticed several people look around curiously. It was in a Lutheran church in a Scandinavian community in northern Wisconsin and many had never seen a colored person before. One little boy kept staring very hard. The young Negro smiled, and finally the little boy smiled. Soon afterward little Johnny got down from his mother's lap and went back to the young man. With childlike simplicity and straightforwardness he climbed onto the young man's knee. He looked at him. He felt him. Then slowly and questioningly he rubbed his hand over the Negro's dark skin, and looked at his own white hand. Nothing had happened. There was no change in the color. Then he pinched the man. The Negro felt like other people. Johnny was still puzzled because he did not look just like the others whom he had known.

Finally—after a long look at him—Johnny said slowly and deliberately, "Are you all right?"

The speaker appreciated the child's honest inquiry. In commenting upon it, he suggested that many adults might well use such open-mindedness in becoming acquainted mentally and spiritually with "different" people.

LILLIAN E. HANNA

CONTRIBUTORS

HOMER J. COPPOCK—Now representing the American Friends Service Committee Mid-west relief area, Quaker Haven, R. R. Syracuse, Indiana.

ANN DIMMOCK—Hatchville, Massachusetts.

MILDRED JESSUP DOTY—780 Ackerman Road, Columbus 2, Ohio.

JOHN H. FERGUSON—Member of faculty of the Pennsylvania State College, formerly CPS camp director, 417 Hillcrest, State College, Pennsylvania.

EDNA GOODWIN—Member of Baltimore Yearly Meeting, 1819 Park Avenue, Baltimore 17, Maryland.

LEONARD S. KENWORTHY—Member of the staff of the United Nations Educational, Social, and Cultural Organization with headquarters in Paris.

ARDIS MICHENER—Member of Montclair Meeting, New York Yearly Meeting, Great Notch, New Jersey.

R. M. ROLSHEIM—714 North Main Street, Walla Walla, Washington.

CARAVANS AGAIN

An extensive inter-visitation program for this coming summer is now being planned by the American Young Friends Fellowship. Several caravan groups will visit among young Friends' camps, conferences, seminars and Yearly Meetings throughout the United States and Canada. Each caravan will include young Friends from both the United States and foreign countries. Six will come from England, two from Ireland, and several who are now in this country will be among the caravan groups. Applicants may include juniors in high school as well as older young Friends. It is hoped that Yearly Meetings across the country will be represented on the caravans. Application blanks and further information will be mailed to individuals upon request. Apply through the Young Friends Office of the Five Years Meeting, 101 South 8th Street, Richmond, Indiana, or direct to the Fellowship office at 20 South 12th Street, Philadelphia 7, Pa.

ALTERNATIVES

While public opinion polls have revealed sixty to seventy-five per cent of the people responding "Yes" to the question, "Do you believe every young man ought to take military training," yet in every instance where an alternative has been offered, they have voted overwhelmingly for the alternative whether general disarmament, or an international police force, or spending the money on general education instead. It is the duty of the President's Commission to offer the people of the United States a constructive alternative to the President's proposal of universal military training.

—Words of Raymond Wilson in the hearing on Universal Military training.

You are feeding one another on words and trampling on the life.

GEORGE FOX.

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WITH A FOREWORD BY RUFUS M. JONES

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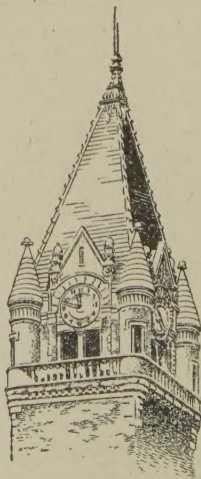
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ALL ABOARD THE DES MOINES SPECIAL!

As all through the United States and Canada, Sunday school workers pore over road maps and railroad tour folders, and as denominations and state councils of churches and religious education by the score add up registration cards, the program committee of the 21st International Sunday School Convention is making final plans for four big days in Des Moines—July 23-27.

Arrangements are being made to provide practical help and inspiration for ten thousand delegates, who will represent the forty Protestant denominations and the one hundred and ninety-five interdenominational councils that cooperate in the International Council of Religious Education. This is the first such convention held by the International Council since 1938.

CHRISTIAN ENDEAVOR CONVENTION

The thirty-ninth International Christian Endeavor Convention will be held in San Francisco, July 8-13, of this year. P. Marion Simms, Jr., educational secretary of the International Society of Christian Endeavor, explains the general plan of the Educational conferences as follows:

They will be offered in the following five divisions: Young People's, High School, Junior Workers', Christian Endeavor Union Leaders', Special. In the Young People's and High School Divisions, the entire group will meet first from 9:25 to 10:05 each morning for an introductory or a motivating period, during which the major theme for the day will be presented by a symposium, panel, or speaker. From 10:15 to 11:15, each division will divide into discussion groups to give more detailed consideration to various aspects of the problem under consideration that day. This will be the "school-of-the-convention" plan for July 9 to 12 inclusive.

Registrations for the Convention are being received by Carroll M. Wright, executive secretary and treasurer of the International Society of Christian Endeavor, Box 1110, Columbus 16, Ohio. Mr. Wright is also in charge of the Convention Tour plans, which provide a means by which a large company of the delegates may travel together through some of the most interesting areas in North America, viewing famous sights, and sharing in fine Christian fellowship. Tour features are planned for both the outgoing and return trips, with the first postwar International Convention of Christian Endeavor as the central event.

BIRTHS

ESTES—To Earl E. and Jane White Estes, a daughter, Lea Ann, on March 31, Stanford, Connecticut.

OVEROCKER — To D. Jay and Mary Evelyn Hoch Overocker, a daughter, Janice Ann, March 18, at Alva, Oklahoma.

DEATHS

GEORGE—Alvin J. George, Friends' minister, on March 19, in Wichita, Kansas, aged eighty-five years. He was a native of Iowa but at the age of fifteen years, moved with his parents to Kansas, where he later ministered to and organized Friends Meetings, as well as in the states of Oklahoma and Texas, for a period of fifty years. His wife, Lena Michael George, and two sons preceded him in death. He is survived by four daughters, Martha Davidson of Levelland, Texas; Elizabeth Kinney of Houston, Texas; Beula Mendenhall, Norma Rush and a son, Paul George of Wichita; thirteen grandchildren and eight great grandchildren. Services were conducted by Charles A. Lampman.

HAWORTH—Harriet Baker Haworth, widow of John H. Haworth, on March 12, in the Alva General Hospital, at the age of 88 years, 11 months, and 15 days. She was a birthright Friend and assisted her husband, a pioneer minister of Kansas Yearly Meeting, in serving several Meetings and outposts as pastor in Kansas and Oklahoma. Two sons survive—Floyd C. of Stockton, California, and E. I. Haworth of Alva. She

also leaves eleven grandchildren and seven great grandchildren, and one sister, Elda Brown of Liberal, Kansas. One daughter and one son preceded her in death. Charles Ball, of Wichita, conducted the services.

WILLIAMS — Clyde W. Williams of Wilmington, Ohio, at his home on December 26, 1946, at the age of seventy-one years, after an illness of three days. He spent forty years as teacher and superintendent in the schools of southeastern Ohio, the last seventeen as principal and superintendent in the St. Bernard Public Schools, and in 1938 resigned the superintendency to give full time to church work. He was pastor of the Springfield Friends Meeting for the past six years, where funeral services were conducted by A. Ward Applegate and Jane Carey on December 30. He is survived by his wife, Carrie Dunn Williams, one sister and two brothers. Burial was made in the Lebanon, Ohio, cemetery.

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JAMES F. WALKER, Principal, Westtown, Pennsylvania

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3887.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halstead streetcar—"11th Sacrament-to," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School 9:45 a.m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Harttransit Hall, 55 Elizabeth Street, For information, telephone Hartford 32-0467.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Jal556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEWBERG, OREGON

Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October

6 through April, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon. morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Calvin R. Choate, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone Sunset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30, Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship First-day at 11 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia Street. Phone 43-467.

THE AMERICAN FRIEND

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THE AMERICAN FRIEND

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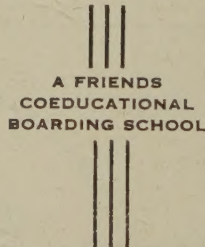
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Enrollment of
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All expected vacancies for next year were filled on Fourth Month 1st. Friends' applications for the First and Second Classes (9th and 10th grades) received since that time are given precedence on the waiting list.

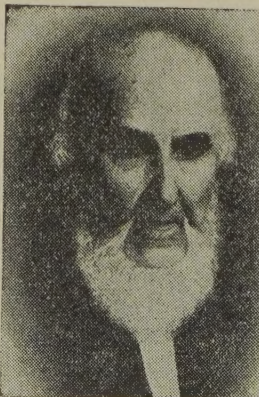
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